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No. 29

FOREIGN TELEGRAMS.

London, July 11.

In the House of Lords Lord Roberts called attention to the country's unpreparedness for war, emphasizing that the navy would be unable to defend the empire's frontiers. He appealed for a sufficient and an efficient regular army and reserve.

Lord Portsmouth said that Mr. Haldane would on Thursday make a statement showing that he had considered the question of a territorial army, but a drastic scheme of re-organisation could not be completed for several years. He hoped that Parliament would agree to make the militia a real support to the regulars and liable for foreign service. The country was opposed to conscription, and the Government's first task was to ensure that the regular army should be as efficient as was consistent with reasonable expenditure; and its second task was to promote expansion outside the regular forces.

The British Admiralty announces that seven battleships and six cruisers will start for the Baltic on the 21st instant and will visit Libau, Rango, Kronstadt, Reval, Pillau, and Luebeck.

America has formally notified Turkey of her immediate intention to create an embassy at Constantinople.

Turkey has objected and appealed to Washington unsuccessfully and has now informed America that the creation of an embassy requires an agreement between the two countries which is non-existent.

London, July 12.

At the opening of the Connaught Home for Soldiers and Sailors, Mr. Haldane yesterday gave a forecast of his scheme, which will include state assistance for improving the soldier's lot and providing him with employment, also the appointment of a committee forming part of the regular organisation of the Army and including all denominations to attend to the soldier's spiritual needs.

An attempt was made yesterday at Sebastopol to assassinate Vice-Admiral Chukhuin, commandant of the Russian fleet there.

He was wounded and taken to hospital.

Admiral Chukhuin died this morning; the assassin's bullet having lodged in the lung.

The assassin is a sailor, who has escaped.

An extraordinary panic has taken place at Warsaw. Fearing fresh disorders forty thousand Jews, old men, women and children, fled yesterday from Warsaw.

The Court of Cassation has quashed the conviction of Captain Dreyfus without a retrial.

The French Government to-morrow submits urgent Bills for the reinstatement of Captain Dreyfus and Colonel Picquart in the army and their promotion to Major and Brigadier-General.

London, July 13.

Mr. Haldane emphasized the necessity of maintaining sufficient troops at Home to feed the forces abroad, declaring that we were

under an obligation to maintain the Indian Army at the present strength, not merely to resist aggression but to maintain order in India. He considered it important to make the Home organisation to accord as nearly as possible with the Indian in case—which Heaven forbid—we ever have to act together on the frontier.

Mr. Haldane went on to say that he proposed to take three battalions from South Africa, two from Malta, one from Gibraltar and one from Ceylon.

The terms of enlistment for Infantry and Cavalry, the War Secretary announced, will be seven years with the colours and five with the reserve.

Mr. Arnold-Foster said that it would be better to make a new auxiliary army before destroying the regulars, and it was impossible to make the militia a fighting force capable of reinforcing the army in time of war.

Sir Charles Dilke said that he saw no economy in the scheme and protested against giving county councils control over the territorial army. It was curious, he said, that the two forces it was proposed to reduce had maintained the highest traditions of the army in war.

Mr. Balfour said that it was waste of time to discuss dreams which were possibly never coming into practical operation.

Mr. Haldane, replying, said that it was impossible to please everybody and he intended to adhere to his scheme.

London, July 16.

A blue-book has been published regarding the Turco-Egyptian Frontier.

A despatch from Lord Cromer to Sir Edward Grey, dated the 21st May, referred to the danger of an advance on the Canal. A serious attack on Egypt seemed out of the question but a possible raid might be attempted with the view to causing an outburst of fanaticism in Egypt. Such an attempt would have been of a most desperate nature, as a reverse would mean the annihilation of the attackers, but it seemed undesirable to take the risks. So the navy undertook to defend the Canal.

Dealing with the influence of the Pan-Islamic press, Lord Cromer doubts whether any of the newspapers would have risked mendacity and misrepresentation, but is of the opinion that the Pan-Islamic press should be left alone for the present, trusting to time and a reliance on the true facts for convincing the Egyptian public of the folly of those preaching Pan-Islamism; but if the press seriously menaces the public tranquillity it will be the duty of the Government to resort to repression.

Lord Cromer goes on to say that anyhow the conclusion to be drawn is abundantly clear,—namely, that the British garrison in Egypt must be permanently increased at the cost of the Egyptian treasury.

Lord Cromer finally transmits an unsigned letter addressed to him by an anonymous but evidently enlightened and educated Egyptian who bears eloquent testimony to all that Great Britain has done in Egypt but points out that once the sword is drawn it would no longer be a choice—any Moslem must fight for the Sultan regardless of all considerations.

EDITORIAL NOTES.

The announcement of the coming Sialkot Convention should be the signal to the Church of Christ in India for a season of prayer and supplication such as it has not experienced for many years.

Expectation and interest have been so aroused by the previous gatherings that all over the Panjab at least, and doubtless in many other parts of India, people are looking forward to great things as the result of this meeting. Wherever people are met together for "the deepening of the spiritual life" (and let us beware of making that a cant phrase), there is the battle ground where a mighty conflict will take place between Christ and the Evil One. And the larger the number of persons the greater becomes the possibility of a defeat or a victory. It would be a terrible thing to contemplate if next month there should be such a meeting as is now planned for, and instead of Christ and his forces coming victorious from the field, the Adversary should win the day. But leaving these metaphors, just what do we mean to imply regarding the coming convention? Simply this. When a large number of people come together for any purpose whatsoever, and more especially when they meet for a religious purpose, there are influences set loose that are incalculable in their power either for good or for evil. We have all experienced the thrill that comes over us when we set out to do anything, and know that there are hundreds who are going with us. And this feeling speedily gets beyond our control. It is then that the doors are thrown open for the entrance of superhuman forces; and it is upon the character of those forces that depend the results of the meeting. If when we are in this sensitive state, the Spirit of Christ lays hold of us, He has an opportunity to accomplish what He pleases; but supposing, through some lack of watchfulness on our part, or as a result of blind pride, another Spirit than that of Christ takes possession of us, then *that one* becomes our master and uses us for his own purposes on others around us, and thus the evil spreads. There is a watchword which has been heard much of late in the Panjab. "Let the Spirit have his way with you," and certainly nothing can express better the proper attitude of absolute readiness to be guided from above than this "letting the Spirit have his way"—But at the same time, this is sometimes interpreted in such a manner that it becomes the source of a very real and a very terrible danger. God's highest gift to intelligent man is his faculty of judgement. This is constantly appealed to in the Scriptures; and we can see that, in all our varied business of life, it has been bestowed upon us to keep us from the errors likely to result from our strong passions.

It seems unthinkable that anyone should grant to man the right to use this faculty in the less important questions that he has to settle, and deny it to him in that matter of supreme concern *i. e.* his religious experience. This seems unthinkable, we repeat; and yet in the hearing of the editor this phrase "letting the Spirit have his way" has been interpreted in a manner to deliberately dethrone this God given faculty, in the hope that something more infallible will be supplied to take its place. Frankly, we cannot feel that there is any authority in the Bible for such ideas.

Man is liable to err, and his supreme efforts are most amazingly limited by his own constitution and environment. He would be most foolish then to claim anything like infallibility for his judgement, and the Scripture gives ample warning against the dangers of the pride of intellect.

It is a very different thing, however, to say that man's power to discern and decide is imperfect, and to say that this same power is such a hindrance to the working of the Spirit, that it must be disregarded if we would yield ourselves wholly to His influence. The truth, as we believe it to be taught in God's word, is that when the Spirit takes hold of a man He convinces him and acts upon him in such a way that he is ever after better fitted in every faculty for doing God's work.

Let us pray most earnestly that the Spirit may take hold of those who go to the Sialkot convention so powerfully that in body and mind, in all their affections and all their judgements they may be fit instruments for the accomplishment of a wonderful work for God in India next autumn and winter.

Dr. Rainsford calls that view of life which separates business entirely from religion "water-tight-compartment religion."

John Ruskin's medallion in Westminster Abbey is inscribed: "He taught us to hold in loving reverence poor men and their work, great men and their work, God and His work."

If I covet one high grace,
It is this—upon my face
Just to show an inner light
To illumine others' night.

Give me such a look—so high—
That the saddest passer-by,
On a sudden glad, shall say,
"Somewhere shines the sun to-day!"

—Anna Burnham Bryant

I wish to utter my tremendous protest against the attempt to keep Jesus out of daily human life on the plea that it is sacrilege to bring Him into it. The real sacrilege consists in not letting Jesus into daily life.

—Charles M. Sheldon, D. D.

Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill these up with holy service.

—Spurgeon.

THE REVIVAL IN THE MAIRANG DISTRICT.

There is an old English saying "Nearest to the Church, furthest from Heaven." We have seen that the Assembly at Mairang brought much blessing to those who had attended from a distance, what about those who came from the immediate neighbourhood? Is the old adage true about them? The following account from the missionary of the place shows that it is not true. He says that the Assembly was the means of stirring up many a Church and village which were (humanly speaking) before, almost hopeless, and the fire has been burning brightly the last few weeks in almost all the Churches. Fifty persons have been added to the Church in one village, and most of the Churches in the District have received new members since the Assembly.

A group of villages near Mairang has been greatly moved. There has been a school there for years but it was always difficult to get the children to attend and the parents were utterly indifferent to religion and quite regardless of their children's welfare. Indeed they often showed great enmity towards Christianity, but after the Assembly the school children and a number of young people who had never shown any interest in religion previously, desired to have meetings in the schoolroom, and a backslider, who had been received into the Church some two years ago and has been full of zeal ever since, took the matter up and meetings have been held there regularly ever since. These services became so popular that they began to affect the attendance at the Church which is situated close by, so the leaders agreed to unite and to hold some services in the chapel and others in the schoolroom. Practically the whole village is under Christian instruction and are expected to become good useful Christians.

Another village within four miles of Mairang called Laitdom the largest village under the Mairang Raja, has been greatly stirred as the result of the Assembly. This was considered the very hardest village in the District. There had been a school there for many years but seemingly no impression had been made upon the people. But now we see that the school had not been there in vain. God was working out of sight but all along preparing the people for this time when He would pour His Spirit upon the place. The Revival started suddenly there, the young people in a strange way began to be interested and began to hold meetings by themselves. The teacher did not happen to be present. This shows that God can work either through His servants or without them. Many people flocked to the meetings others thought it was some ordinary enjoyment such as they often have in their shooting matches and dances. But when they saw that the young people were serious and that there was danger of their becoming Christians, they woke up and tried to stop them. The Evil one

was wide awake and the parents and the chief men of the village tried to prevent the children attending the services, but they failed to do so. The enthusiasm increased and prompted to a hundred to attend the meeting every night, and even the enemies are coming round and are beginning to invite the Christians to hold services in their homes. Will the readers kindly pray for this village where the work is so promising.

In Rangthong and the villages of the Maharam villages the Spirit of God has been doing wonders in convicting people—chiefly Christians—of sin. About a month after the Assembly a Presbytery was held there and it was very wonderful meeting altogether no less in power in many respects than the Assembly was. Since that Presbytery wonderful disclosures have been made. The Spirit came and convicted many people of sins which some of them had committed many years ago. Teachers felt that they were obliged, as if under pain of instant death, to confess sins which they would have preferred dying rather than confess before, but such light was thrown upon their condition and the anger of God that they now preferred any disgrace, or loss of salary to suffering God's wrath by hiding their sins.

Husbands and wives confessed that they had broken seventh commandment, they confessed their sins to one another, to the Church and to God. These open confessions cast a fearful dread over the Christian community of those parts. Some who had been charged with sins in times gone by and had indignantly denied them at the time came and humbly confessed all. The words of the Old Book are still true, "Be sure your sin will find you out."

In a village four or five miles from Mawphiang, a young woman who had been leading a very indifferent Christian life had a vision which suddenly changed her whole life. She hardly ever attended the services and felt that Sunday recurred far too often, she would have been glad had there been no Sundays. This young woman was sitting in her house moping when, she said, the Lord appeared to her, and charged her with doubting His work in the country through the Revival. He said that most of the phases of the Revival were from Him, only that she did not understand them. If she continued to disbelieve all this, she would certainly be destroyed. He further said "I have 333 people now in this village whom I will bring soon into the Church and there are others that will be brought afterwards, if you doubt, your unbelief will interfere with the salvation of these people and I will ask their blood at your hand." As soon as she had this vision—the Lord, glorious in appearance—she ran to the teacher's house to relate the story and she seemed to be filled with almost unspeakable joy. Now she often leads in prayer at the services and takes her full share in all the Christian work in the



village. She tells her story with zeal and enthusiasm and urges all to believe in the Saviour.

The Missionary adds that he urges all who read these words to pray earnestly for the continuation of the Spirit's work in these parts, that the whole country may submit to Christ. The Lord is truly doing wonders, it is impossible to describe His work on paper, but the above account may be the means of leading some to seek the blessings for themselves and their neighbourhoods, then they can see for themselves, how gloriously and triumphantly He marches through the land.

Sylhet, June 22nd 1906.

J. Pengwern Jones.

THE SALOONKEEPER'S ANNOUNCEMENT.

Wishing to live without hard work, I have leased commodious rooms in Mr. Lovemoney's Block, corner of Ruin Street and perdition Lane—next door to the Undertaker's—where I shall continue my business of manufacturing drunkards, lunatics, beggars, criminals and "dead-beats" for sober and industrious people to support.

Backed up by law, I shall add to the number of fatal accidents, painful diseases, disgraceful quarrels, riots and murders. My liquors are warranted to rob some of life, many of reason, most of property, all of true peace; to make fathers fiends, wives widows, children orphans. I shall cause mothers to forget their infants, children to grow up ignorant, women to lose their purity, men to become loafers, swearers, gamblers, skeptics and "lewd fellows of the baser sort."

Lady customers supplied with beer as good as the best home-brewed; will not intoxicate them, only make them slovenly, lazy and quarrelsome. Boys and girls are the raw material of which I make drunkards, etc. Parents may help in this good work by sending their children to buy beer. On two hours' notice I agree to put husbands in condition to reel home, break the furniture, beat their wives, and kick the children out of doors. I will also fit mechanics to spoil their work, be discharged, and become tramps.

If a regular customer should be trying to reform, I will, for a few pennies, take pleasure in inducing him again to take "just one glass," and start again on the road to hell. The money which he has been wasting in bread and books for his children will buy luxuries for me. And when his money is gone I will persuade him to run in debt.

Orders promptly filled for fevers, scrofula, consumption, delirium tremens. In short, I agree to help bring upon all customers in this world, debt, disgrace, diseases, despair and death; and in the next world, the Death that never dies.

Having closed my ears to God's warning voice (Heb. ii. 12-15; Psa. ix. 16, 17; Rom. ii. 9); having made a league

with hell and sold my soul to the devil, and having paid for my license, I have a right to bring all the above evils upon my friends for the sake of gain.

A fine assortment of my manufactured wrecks may be seen inside, or at the station-house every morning, in the poorhouse, in the asylums, in the prisons and on the gallows.—Brethren Evangelist.

THOUGHTS OF PEACE AND NOT OF EVIL*

OR THE PURPOSE OF GOD REGARDING ISRAEL.

This little book on prophecy is published, as indicated in the preface, at the suggestion of a number of Bible students who took part in the readings of which in is the outcome. It evidences a deep and thorough study of Scripture, and has this advantage over too many books of the kind that it depends for its interest less on a speculative instinct in the reader than upon a forceful and in the main convincing conjunction of Scripture passages. It would doubtless be too much to say that the conclusions drawn are in every case correct. We would hardly be prepared, for instance, to admit that Gentile believers may, by a very questionable sort of analogy, only appropriate the blessings promised of old to Israel. Unquestionably great harm has been done in the past by the constant and exclusive "spiritualising" of prophetic passages. But equally great loss may as readily result from an exclusively literal interpretation. Good ground is taken by the author in the principle that the study of prophecy brings us into "sympathy with the revealed will of God," and the book as a whole is an earnest attempt to attain this end. In the space of a few pages covering a wide field, (for it lays a large body of Scripture under contribution), it has naturally proved impossible to do more than indicate the order and manner of sequence. The book would have gained greatly from the discussion of several events of which no mention has been made, and whose occurrence would appear to be synchronous with that of the incidents treated of. The author, too, while holding in general to a thoroughly literal and common-sense method of interpretation, has in one or two cases abandoned this in favour of a meaning which only the extreme exigencies of the case could have made for a moment plausible. These, however, are minor blemishes.

* By Miss M. S. Clark, Hodder & Stoughton, London. Bombay Guardian Office.

1906.
July 20th, 1906.

THE NUR AFSHAN.

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The treatment of the subject is altogether commendable. The spirit manifested is beyond criticism. The author exhibits to a noticable degree the capacity for grasping in a comprehensive unity the numerous details of a difficult subject. The exegesis of several passages will doubtless be new to many. Space does not permit us to notice these but one at least will be of interest to those who have been used to believe that the evangelisation of the world is a necessary antecedent to the coming of Christ. The "Gospel of the kingdom" in Matt. xxiv: 14 is made to refer not to the Gospel of *salvation* at present proclaimed by the Church, but to that of the *kingdom* to be proclaimed *after* the manifestation of Christ in power. This interpretation, while finding an apparently plausible argument in other passages quoted, (Matt. iii: 2, 4: 17,) as well as in the fact that the commonly accepted meaning would be calculated to frustrate the Lord's purpose in warning His disciples, is nevertheless open to serious objections on exegetical grounds. Into this, however, we cannot here enter. We have read the book with great interest, and commend it cordially to all students of these increasingly important questions, (and who should not be?), as quite sustaining the contention of its preface, that the unversed reader will here find "an excellent introduction" to the study of prophetic Scripture, and that for the "already instructed a perusal will confirm his faith, and may, perchance, add to his knowledge."

F. H. R.

THE LITTLE SERVANT.

She was a very small servant, but she did a great deal of work nevertheless, and sometimes she was too tired to sleep. She had to get up very early to make breakfast for the master of the house, and then she had to dress the baby and prepare the other children for school. When they had gone, there were so many dishes, beds to make, and floors to scrub, that dinner-time came in a rush, and that was the busiest time of all. Usually there was enough odd work to keep her busy all the afternoon too, but sometimes she was allowed to take the children for a walk. That was delightful, for then she saw the people and the stores.

There was one window, into which she was never tired gazing. In the very middle of it stood the picture

of a man dressed in a long cloak, holding out both his hands and smiling straight into the little servant's eyes. Underneath were written some words, but she could not read. However, one day, she pointed them out to one of the older children and he spelt it out slowly. These were the words: "Come unto Me, all ye that labour and are heavy laden and I will give you rest."

The little servant repeated it slowly and wonderingly.

"And who's him?" she asked pointing to the pictured figure.

"It's Jesus, the Good Man," the boy replied, "We've a picture like that in Sunday-school."

"I've never been in Sunday-school," she said sadly. "But I've allus wanted to know who he was."

"Why don't you come to our Sunday-school?" the boy demanded.

"'Cause your ma wouldn't let me. I can't ever finish the dishes till three o'clock. Sunday-school aint for the likes of me," added the little servant humbly.

But she could not help thinking of it a great deal nevertheless, especially at night. That was her thinking time. It was then she remembered best the beautiful face of the man in the picture with his inviting smile.

"Come to Me," he said, "And I will give you rest."

"Where are you?" whispered the tired little servant all to herself in the dark, and then she felt quite frightened.

But a wonderful thing happened one Sunday. The little servant went to Sunday-school!

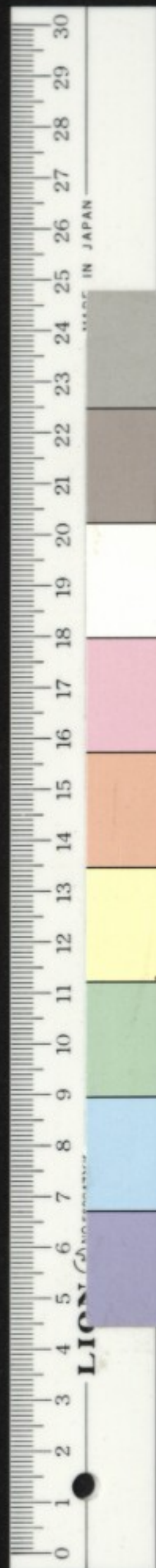
"Remember, you can't go again," said the mistress, "so make the best of it. I can't do your work every Sunday."

So the little servant set off with the children and came back radiant. Oh! how delightful it had been! Rows and rows of little children, all so bright and happy, beautiful singing, and music, which came from a real organ in the corner!

And a kind lady had taken her hand and talked to her so gently that the tongue of the little servant was loosened, and she asked all about the man in the cloak.

She listened to the story of Jesus with her mouth open, and sighed when it was done.

"Ain't it fine?" was what she said. "I'm real glad you told me for I've allus wanted to know."



"Now you know about Him, you will not be lonely any more," the lady replied, "He is such a good friend."

"He doesn't love the likes of me?" cried the little servant.

"Why not! Do you not remember what He says, 'All ye that labour'—are you not tired sometimes?"

"Oh! Ain't I just!" whispered the little servant. Her kind teacher stroked the red and rough hand.

"He knows it and is sorry. You will be glad of a rest," she said.

"There's no time for a rest in our house," the little servant replied, shaking her head.

"Perhaps not for your hands and feet. But do you know your heart can rest all by itself when you are running about working."

"Can it, though?"

"Try it, dear, when you are very tired—perhaps in the middle of your dish-washing. Just say to yourself, 'I'm tired, but my Friend loves me, and He wants me to clean the dishes and scrub the floors so clean that no one could find a speck on them' And you will see how your heart will feel rested."

Was it any wonder that the little servant came back radiant! Such a new joy had come into her bare little life that she sang at her work. And at night she was no longer lonely, for she knew who stayed beside her all the time, and she talked with Him before she went to sleep.

"I'm real glad I found Him," she would say, "for I've allus wanted to know. But I never thought He would love the likes of me."

Convention for Spiritual Awakening.

SIALKOT, AUGUST, 10th-19th, 1906.

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Praising God for past blessings the Sialkot Convention Committee have planned a third convention to be held in Sialkot August 10-19, 1906. Prominent speakers from different parts of India are expected to take part.

All Christians, of whatever Church or race or mission, are cordially welcome.

PROGRAMME.

Convention President, Rev. H. D. Griswold, Ph. D., Lahore.

The following will be the daily order of exercises:—

- | | |
|--------------|-------------------------|
| 7-7-30 A. M. | ... Devotional Meeting. |
| 7-30-9 " | ... Bible Study. |
| 5-5-15 P. M. | ... Prayer Meeting. |
| 5-15-6 " | ... Lecture. |

The following persons are planning to be present and take part in the program and other work of the Convention:—

The Rev. R. McCheyne Patterson, Gujrat, Punjab, The Rev. B. B. Roy, Presbyterian Theological Seminary, Saharanpur, The Rev. W. G. Proctor, Meerut, The Rev. J. N. Hyde, Ludhiana, The Rev. Labbhu Mall, United Presbyterian Theological Seminary, Jhelum, Miss Morris, Jagraon, The Rev. R. H. A. Haslam, Amritsar, M. L. Rallia Ram, B. A. LL. B., Amritsar, The Rev. W. B. Anderson, Rawalpindi, The Rev. Barkat Ali Sharaf, Gurdaspur, The Rev. J. Pengwern Jones, Sylhet, Assam.

The following among other subjects will be presented: Bible Study, John, Chapters Thirteen to Seventeen.

"Present Day Revivals."

"Home Life and Children."

"Spiritual Warfare."

"Hindrances and Helps to Spiritual Growth."

"Christ's Example as a Worker."

"Christ's Example as a Sufferer."

"Christ's Example as a Man of Prayer."

"Christ's Example in his Obedience to the Father."

"The Power of the Resurrected Life of Christ."

"The Indian National Missionary Society."

ENTERTAINMENT.

Arrangements will be similar to those of other years. Entertainment will be provided for Europeans and Americans at Rs. 1-4 per day. For Indian Christians light and beds so far as possible will be supplied by the Committee. Shops will be provided where food can be had at ordinary rates.

Private arrangements for the entertainment of Indian or Eurasian girls will be made for any desiring it and notifying Miss M. J. Campbell, Pathankot, or Miss Marshall, Lahore.

Europeans desiring entertainment will please address Rev. D. R. Gordon, Gurdaspur.

Indian men or families desiring entertainment should address Rev. B. A. Sharif, Gurdaspur.

A limited number of families may be accommodated.

Kindly note the dates of the Convention, *August 10th to 19th*; will those attending plan so far as possible to arrive on Thursday evening, August 9th, that they may get the benefit of all the meetings.

A limited number of copies of the program may be had from the Chairman of the Committee, Rev. W. T. Anderson, Zafarwal, Panjab.

May constant prayer be made for the Convention.

REV. W. T. ANDERSON,

Chairman.

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